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THE EVANGELIST,

Go you into all the world, proclaim the good news to the whole creation:—he who believeth and is immersed shall be saved; and he, who believeth not shall be condemned.
MESSIAH.

NO. 1. CINCINNATI, JANUARY 7, 1833. VOL. 2.

On the Restoration of the Ancient Gospel.

LETTER NO. 1.

To Mr. R. M. C———., Kentucky.

BELOVED—Two things I acknowledge are due you long ago, a letter and an apology; the first of them I hereby discharge, though I fear you are likely on reading it, to say '*poor pay.*' The second, however, I mean to liquidate from a different source; for although I could sprinkle my whole page with drops of verbage from the perennial of excuse; though I could tell a long story about business, innumerable letters from all points of the compass, cares, labors, fatigues and exposures above the measure of a constitution that nature never made very strong, yet I abjure it, and tell you to pay yourself from the coffer of your own brotherly bosom.

You want to see in the Evangelist, sir, something of '*a man's own time*;' well; I am willing that my periodical should possess variety up to the very notch warranted by the profit and pleasure of my readers; but be it faithfully remembered that though I yield thus far to your wishes on a point which you suppose to be not devoid of interest, yet I do not hereby hold myself responsible for any regular series of papers on any particular point which may hereinafter be introduced for entertainment.

The restoration of the Ancient Gospel, Sir, was a great event; it has now spread far and wide; it has carried salvation wherever it has gone; it has terrified the whole sectarian world; and has been productive of the most singular religious phenomina;—but no regular account of its original re-appearance has yet been submitted to the brethren; I have dealt in generals rather than particulars; and have spoken of things in the gross rather than in the detail; but nothing could be more novel and interesting in the religious world or more worthy of notice than many of the circumstances which fell out at the time of its first annunciation.

It has been asked; what is meant by the two words, Ancient Gospel; and what is it that has been restored to the world and to the Church?

The Apostle says, 'I am not ashamed of the Gospel of Christ,' &c.; again, 'whom I serve with my spirit in the Gospel;' and again, 'help those women who laboured with me in the gospel:'—in these and many other places, the word Gospel means the whole divine institution of Christianity.

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But the Apostle says in another place: 'For I delivered unto you that which also I received;' how that Christ died for our sins according to the Scriptures, and that he was buried and rose again the third day, according to the Scriptures, Cor. 15th chap. These facts the Apostle styles the Gospel, but it was not in this import of the word that the Gospel was revived in 1827; for the *death*, *burial* and *resurrection* of Christ for sin was as much believed in anterior to that period as they have been since.

Again the Apostle says, that the Gospel was prophecied to Abraham, Gal. 3 chap. and explains it to mean the blessing (righteousness) of Abraham come upon the Gentiles and the reception of the spirit through faith. In another place, 'Go preach the Gospel to every creature:' and to the Jews who refused to obey and even to hear, Paul says, 'seeing ye account yourselves unworthy of eternal life, lo! we turn to the Gentiles.' In sixty places in the New Testament, the word Gospel is joined to *preach*, *preached*, and *preaching*; and in all these places it signifies the good news of *pardon;* reception of the *Spirit* by faith; and eternal *life*. The first two of these matters are for the immediate reception of the convert, but the great moving power in the Gospel, is eternal life; and this, Sir, is the sense in which the Gospel was restored: There was a time, and only a few years since too, when no man baptized ostensibly for the *forgiveness of sin;* and no one, before the restoration of the Ancient Gospel, ever witnessed such a thing as baptizing for remission, that the convert might *receive the Holy Spirit!* As for *eternal life*, there was something new even here. The sects universally teach that we are to be saved by *faith*, and the word saved, in their use of it, relates to heaven and eternal life. But the Ancient Gospel assures us, that that salvation is not by faith, but by obedience. It is said, therefore, that Christ is 'the author of eternal life to all those who *obey* him.' The Devil believes, but men must obey also.

Give me these three things, Sir, Remission of sins, the Holy Spirit, and Eternal life; and I will, under Christ, reform the old world and make a new one; but it is most certain, that the *direct* exhibition and *practical* application of these things to their proper purposes, have been suspended in the world for many centuries; and if ever a thing be dropt from either religion, society or science, no man, Sir, can vouch for its re-appearance. It may be recovered; and it may not be recovered; and the time and manner of its resusditation may be singular and unexpected. The mechanics, by which certain immense masses of stone were elevated to the places which they occupy in the pyramids of Egypt, are wholly lost; and so, also, is the ancient art of painting upon glass; the aurora borealis and the variation of the Compass both remain yet to be explained; but whether a thing has never yet been found out, or whether it has been lost, and requires only to be recovered; the following may be adopted as a universal rule,

Observation must first determine the actual existence of things, before reason applies them to their proper purposes.

I shall illustrate this maxim, Sir. Euclid demonstrated the theorems, or most of them, which are contained in the book of elements known by his name; but it remained for the moderns to apply them in the formation of scientific instruments; the measurement of the earth, and of the bulk, and weight, and motion, and distance of the heavenly bodies: it was necessary, however, that his observation on these should preceed our *reason* which has applied them to the purposes of modern science.

Again, all the principles of Republicanism had been ascertained and discussed by hundreds of the first spirits of Europe and America, long before Jefferson and others gave a practical effect to them in the famous instrument of our national independence.

Now, from the times of the Reformation by Luther and others, Sir, when men began again to speak freely on original Christianity, all the particular items of that thing which has been denominated the Ancient Gospel, had been noticed, talked of, and written upon by men, and critics, and commentators, and scholars of every degree of em

hence; but it is perfectly demonstrable, I apprehend, that the *direct* exhibition and *practical* application of it, did not occur until 1827.

In the spring subsequent to the restoration, Mr Thomas Campbell, sen. came on to the field of labour, and in a letter to his son Alexander Campbell, bearing date, New Lisbon Ohio, April 9th, 1828, which it pleased that gentleman to hand me—this distinction in the state of the case is admirably penciled out, as follows:

'I perceive that theory and practice in religion, as well as in other things, are matters of distinct consideration. It is one thing to know concerning the art of fishing—for instance, the rod, the line, the hook, and the bait too; and quite another thing to handle them dextrously when thrown into the water so as to make it take; we have long known the former (the theory) and have spoken and published many things *correctly concerning* the Ancient Gospel, its simplicity and perfect adaptation to the present state of mankind, for the benign and gracious purposes of his immediate relief and complete salvation; but, I must confess that, in respect of the *direct exhibition* and *application* of it for that blessed purpose, I am at present, for the first time upon the ground, where the thing has appeared to be *practically exhibited* to the proper purpose—Compel them to come in, saith our Lord, that my house may be filled. Mr Scott has made &c.

No man, Sir, better, understood the state of religion in Christendom generally, and in our own reformation particularly, at this juncture, than did Mr Thomas Campbell senior, and though the restoration of the Ancient, or, as some would call it, the Original Gospel, is a matter of unbounded notoriety and known perfectly to hundreds of my brethren who witnessed its annunciation; though the fact is ascertainable by other facts and occurrences, and documents both written and printed, as will hereafter be seen, yet the description here given by the above gentleman, with that also of his son, who has likewise taken notice of it, (M. H.) is not to be disregarded in a historical fact of such importance as the restoration of the Original Gospel.

I would, here, say something to guard you, Sir, against misapprehension in relation to the word *theory*, as used by the excellent gentleman above named; but we shall by and by have occasion to notice it in what we have got to say on the things written concerning the Gospel antecedently to the time of its restoration;—I am tired—Adieu.

SCOTT.

P. S. Perhaps you will think the following anecdote a good one. The audience was crowded to overflowing, and composed chiefly of the children of professors: the preacher urged the '*one fact*' to the utmost, and in the *finale*, cried aloud, 'Do not my audience believe, that Jesus Christ is the Son of God—the God of their fathers? I am persuaded they do, if however, there be one of a contrary sentiment present, let him speak out and I exonerate him from the obedience which I now urge. All was still as death, for never had they been so handled; when a decent looking man, with apparent modesty and great *sang froid* arose in the congregation, and in the most respectful tone of voice said, 'Sir I do not believe that Jesus Christ is the son of God.' You are an honest man, replied the preacher, and would doubtles obey the Gospel did you believe it:' 'I would' replied he, and forthwith turned round and in the most emphatic language conjured the people to obey their Saviour, Herewith I exclaimed, an Infidel preaching to the children of christians! this is the fruits of our divisions; the whole house was struck with astonishment, and in forty-eight hours sixteen obeyed the Gospel.

S.

THE LUMINARY.

NO. 1.

Besides the blessings which have directly flowed from the Ancient Gospel, the restoration of it has brought to us many colateral benefits, among which it is not the least, that it has greatly limited the dabateable ground which lay between the Reformers and other parties of professing christians.

Formerly the points in issue were so numerous, and absolutely so remote from both reason and scripture, that even the most discerning, and those who most of all longed for unity in the church, did not dare even to entertain the most distant hope of ever seeing the professors of christianity united. Eternal election, reprobation, eternal justification, eternal foundation to the church, eternal decrees, free will, free grace, special grace, sovereign grace and falling from grace, faith of assurance, special call, effectual call, general call, trinity, unity, quaternity, special atonement, general atonement, irresistable grace, &c. were the subjects which universally engaged the attention, learning, and piety of the christian world.

The Ancient Gospel, however, has of late been proposed as the bond of union: this has limited the debate to a small and very definite number of propositions viz. *faith*, *repentance*, *remission*, &c. and renders all contention about free will, reprobation, &c. &c. wholly useless. But it may be objected, that the settlement of the Gospel propositions, though of acknowledged importance, is possibly as remote, because perhaps as difficult, as that of any of the above questions which it affects to supercede. Admit it for the sake of the case: still the reformation is to be valued for having removed from the field of discussion an infinite number of unprofitable subjects which time has proved never can be settled by the professors of our religion: and we rejoice in God that its march forward, during five years, has been marked by such unrivalled success as to compel the supporters of a corrupted profession to quit their mutual quarrells, and to meet *us* on our own ground to try the scriptuality of the prime, influentia and universal doctrine of

REMISSION
AND
THE HOLY SPIRIT.

We have just received from our beloved brother Hicks of Lexington, seven Nos. of the *Western Luminary!* containing seven pieces over the letter C, written in opposition to brother Campbell's extra on Remission, and to my own discourse on the Holy Spirit: the first two are directed against the discourse, the last five against the *Extra*, the whole forming a stream of light, the bare emission of which, the Editor of said Luminary hoped, no doubt, would forthwith whelm or put to sudden rout the powers of darkness now operating in society by means of the Ancient Gospel!

The three main propositions of the discourse are the following:

1. That Jesus, our blessed Lord was personally a Missionary to the Jewish nation; that his mission terminated on that people, and that the end of the mission was to proclaim the Gospel and to teach those who believed it.

2. That the Apostles were missionaries to the whole world, Jews and Gentiles; that their mission terminated on mankind; and that its end was to *proclaim* the gospel and to *teach* all such as believed and obeyed it.

3. That the Holy Spirit was a missionary to the church; that his mission terminated on that Institution and that the end or design of it was to convince the world of *sin*, *righteousness* and *judgments* to comfort the disciples and to glorify Jesus, the Messiah.

The last of these propositions is that which has given the critic most pain.—In the course of my sermon the question of the Christian churche's origin is attempted to be settled: this is shown to have taken place when God acknowled Jesus for his son, and when Jesus had called the Apostles: in this manner and at this time, was the church founded, and all other christians are said to be built upon these Apostles and prophets, Jesus himself being the chief corner stone.

But the gentleman, who is supposed to be Dr Clelland, imagines because these things are stated, (and I hope proved,) that therefore it is denied there was any church untill the times of the Messiah, i. e. because I point out a definite commencement to the christian church. ergo it is denied that there was any Jewish church! Now, Mark says, 'the beginning of the Gospel of Jesus Christ:' would it be good logic to say ergo, 'Mark denied the law of Moses;' or if a man asserted that the moon rose to-night precisely at 6 o'clock, would the Dr. infer that he therefore denied the existence of the sun? The Dr. denies that the Spirit is given as my discourse asserts; must I conclude that therefore he denies the Spirit altogether? surely no: and neither ought the Dr. to assert that the existence of the Jewish church is denied, because I point out the commencement of the christian church.

But we shall let the writer speak for himself: however, least the reader be overwhelmed with the force of his arguments, we shall first let him hear the force of his words.

"Ignus fatuus, damnable heresy, cheerless, soul-chilling, miserable, theological dogma, proof only for fools, modern heterodoxy, new light men, theological mechanician, wiseacres, you must enter into the 'womb of waters' spirit of the devil along with you, disgusting features of Campbellism, miserable phantasies, miserable absurdities, visionaries, voraciousness for heterodoxy, swallow a modern *camel* head, legs, and purtenance thereof, discordant and shapeless materials, empty sound, tied up the spirit, prating and denounciation, water, water, water'!!!

Observe reader, I have not collected the above in order to furnish you with a correct specimen of Presbyterian refinement generally: for as a single error in a person is not to militate wholly against his general character, so the *coarseness* of an individual, even though he have on his side all the advantages which ministerial distinction, classical education, and age and experience can confer, is not to be attributed to, and made condemnatory of the entire sect to which he

belongs. Here follows what the gentleman has to say of my incidental, but I hope scriptural thoughts on the commencement of the christian church, after which he pays some attention to the proposition concerning the spirit:

"There is a pamphlet in circulation, entitled 'A Discourse on the Holy Spirit, by Walter Scott; 2d edition, enlarged and improved—printed by Alexander Campbell." This enlarged volume contains 24 pages 12 mo. and is considered by the party as a fair specimen, or symbol, of the Campbellite notions. It purports to treat of 'Three Divine Missions,' their designs and terminations.

It avers that 'the Lord Jesus was sent personally only to the Jewish *nation:* The Apostles to the *world;* and the Holy Spirit only to the *church;*' and that here 'their respective embassies terminated accordingly.'"

Whether the Jews are to be classed with the church or the world we are not told; but it is presumed the latter, as the author *denies* that the church had any foundation, origin or existence before the day of Christ's baptism: or in his own words, 'The first stone of the *christian* temple was laid by God—on the day when he said 'Behold my beloved Son.'' 'God laid Jesus, Jesus laid Peter, and Peter and his fellow Apostles laid Jews and Gentiles living stones upon this great foundation.' Or in other words a little plainer, 'Every establishment must rest upon some foundation; God therefore laid Jesus as the foundation of the christian building and he is the rock truly! the first person Baptized by Jesus, was the first stone laid on this well tried rock; now that first person was most prohably Simon son of Jonas, and for this called by Jesus, Peter (stone.)'

Here then is the commencement of the christian edifice both the foundation and superstructure.

Such a theological phantasm as this, deserves no serious attention: a very few *hints* may suffice to dispel such an ignus fatuus."

I shall put down the critic's hints numerically, that the reader may obtain a distinct apprehension of their variety, force and immense pertinancy.

1. 'This sermonizer errs not knowing the Scripture nor the power of God.'

2. Christ the *only foundation* of his church was 'foreordained before the foundation of the world;' and in his book—the book of life—'all his members were written, and in continuance were fashioned before him, whereas yet there was none of them.' They were chosen in him before the foundation of the world.

3. His body, the church, is but one, comprehending all saints on earth and in heaven. This church is built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone;' in whom all the building including all the old testament, as well as the new testament saints—fitly framed together, groweth unto a holy temple in the Lord.

4. This chief corner stone, this only foundation, foreordained before the foundarion of the world—was revealed to Adam and Eve after the fall, Gen. iii 15, and they doubtless and *not* Peter, were the first living stones built on this foundation; which was also the foundation of righteous Abel, of Enoch, who walked with God; of Noah, the preacher of righteousness, of Abraham, the friend of God and the father of all who believe: and of Moses who was in the *church* in the wilderness, see Acts vii. 38: Comp. Exod. xix. 5, 6; and of Job of Samuel, of David, and Daniel, and all Gods ancient saints and servants,

who died in faith, and are now resting in heaven, waiting for the redemption of their bodies.

5. But how do all these ancient saints get to glory? What place have they in the spiritual temple, if excluded from the foundation, as they must be, if that was never laid till centuries after their mortal existence, and Peter the first of the human race saved, being the first person baptized by Jesus, and so the first stone laid on this well tried rock? tried by whom? Not any, it seems before Peter—not even Abraham, the father of all them who believe; no nor good old John the Immerser himself, who was the harbinger of Christ and who introduced him into his public ministry.

6. What will you call a 'a damnable heresy,' if not that which excludes from the only foundation, and consequently from eternal happiness, and shuts up in eternal misery, all the ancient saints, and all who have not, by immersion, came forth new creatures, from '*the womb of waters?*' How contracted and degrading, how cheerless and soul-chilling such a miserable theological dogma, if really believed, that sees no foundation—no spiritual temple—no part of the body of Christ during the whole course of forty hundred and thirty years, up to the day, when the Saviour of sinners entered upon his public ministry! and then lo! the first person baptized by Jesus was the 'first stone' of the spiritual edifice.

7. Surely this man must have forgotten how it is written that Jesus himself baptized not but his disciples, John iv. 2., i. e. Jesus himself baptized no person; that rite was administered by his disciples. But that first person '*was most probably*' Simon, son of Jonas. So then!! most probably! very powerful evidence to be sure, to support such a stupendous fabric! Would it not have been as much to the purpose if the words 'most probaby,' which appear in the parenthetical form and express nothing more than conjecture, had been left out and then the sentence would be mere assertion only, which an acute writer says '*is proof for fools.*'

The above are seven hints dropped to dissipate the theological phantasm of the churche's origin at the appearance of Messiah as settled in the sermon: what the gentleman says on the proposition concearning the 'Mission of the Spirit to the Church,' will be given in a subsequeent No. In the meantime we shall make a few observations in the order of the writer.

'*Whether the Jewish nation is to be classed with the church or the world, we are not told: but it is presumed tha latter, as the author denies the church had any foundation, origin or existence before the day of Christ's baptism.*'

'*Denies the church had, &c.* This unfounded assertion arises I would hope from no other source than the ambiguous use of the word church: he thinks there has been only one. I say there have been two: what he would call his *church* I know not; but the two cognizable by me, are the *Jewish* and the *Christian* churches; the first built by Moses, the second by Christ: and as no two Divine Institutions or establishments exist authoritatively in the world at the same time, before the christian church was founded the Jewish nation was the church; when christianity went into operation the Jewish nation ceased to be the church; hence the Apostle's distinction of '*Jews*, and *Gentiles* and the *Church.*'

1. '*This sermonizer errs, not knowing the Scriptures, neither the power of God.*' This is the gentleman's first hint and a broad one certainly; there is no reasoning against this, this is *ex cathedra* and irresistable, positively irresistable! we admit the proposition therefore without proof!

'*Foreordained before the foundation of the world*, &c. In the 2d, 3d & 4th hints, *foreordination* is mistaken for *fact*, and the foundation of the church consisting of *one* stone, without either Apostles or Prophets, is carried off and laid in eternity, then revealed in time, Adam and Eve and not Peter, being made the first living stone and laid upon it! after them all the old and all the new testament saints.

To confound things that are distinct and, in reasoning, to string up a multitude of propositions without proof, is the common error of weak minds; error seldom fails to confuse those who fall into it: the gentleman confounds *time* with *eternity;* he lays his foundation in the one and builds his house in the other! he looks like a person who lays his foundation upon land and builds in the sea, or who puts down his corner stone in Europe and rears his edifice in America! I can easily conceive of the three Divine Institutions of the human family,—the Law of Moses;—and the church of Christ, and I can conceive of the first originating in the time of Adam,—the second in the time of Moses, and the third in the time of Christ; and I can even conceive of the Father's determining from eternity, these three Institutions should successively be founded and built; but that the corner stone of any of them should be laid in eternity and the superstructure built in time is to me wholly incomprehensible. Indeed it is unreasonble and unscriptural.

Having confounded *time* with *eternity*, the gentleman was in a proper mode to confound together the things of *both;* and so jumbling all things from Adam to Jesus—the world, the law, and the gospel; the church of Moses with the church of Christ; the saints of the one with the saints of the other, and both with the saints of neither. He cries out in a great pickle 'How are all the ancient saints to get to glory?' but without waiting for an answer, exclaims: 'What will you call '*a damnable heresy*,' if not that which excludes all the ancient saints from the one foundation, from heaven, and confines them in eternal misery?' The idea of the church commencing only in the days of the Messiah is therefore denounced as a '*contracted, degrading, cheerless, soul-chilling, miserable theological dogma.*'

I am astonished that a gentleman with so fine a taste for antiquity and venerable things, should tarry so long in any institution of so humble and recent an origin as the Presbyterian Church. I am sure he will not argue that the foundation of that Institution was laid in eternity.

'*Most probably!*' The Dr. fastens upon these two words in my discourse, and would make his readers believe, that I had pitched the '*stupendous fabric*' of the church upon a mere probability. The person who condescends to use vulgar and coarse language in religion: who has no more distinct apprehension of the Law and the Gospel than to confound them together: who uses propositions without proof, and writes proof without propositions: who asks questions and waits not for his opponents answer: who draws conclusions against his fellows from premises of his own selection; in short, the person, who in spite of the force of nature, age, experience and education, will write as this man does, may well be supposed capable of a *captandum vulgus*, and to utter himself as occasion serves for the mere purpose of misleading his readers. It is no where as-

serted in my Discourse that the church is *probably* founded on *Jesus* and the *Apostles*, the first of whom was Peter: I say it is *positively* founded on them: 'but it is said that the first person baptized by Jesus, was *probably* Peter.' whether this was the case does not affect the question about the *origin* and *foundation* of the church: the church *originated* when God said '*Behold my beloved Son;*' she was *founded* when the Apostles were called: she took her *public standing* on the 'Day of Pentecost,' when the spirit came to her; and from that time the Master workmen proceeded to rear the building as co-workers together with God.

'*But Jesus baptized not.*' The critic thinks I must have forgotten this Scripture. I wonder whether he recollects the first part of it, 'Jesus made and *baptized* more disciples than John;' but I said the first person baptized by Jesus was most *probably* Peter:' now whether Peter was the first or the last baptized by Jesus, does not affect the question concerning the church's origin and foundation. It is certain Peter was baptized and that he was baptized by Jesus, i. e. by his authority, which is the sense in which 'Jesus is said to baptize:' Peter and his fellows were all chosen from among the disciples, (see Luke,) when Jesus called to him his *disciples* and from among them choose the twelve Apostles. Now if these disciples were baptized, the apostles were also baptized, being chosen from among them; and if the apostles were baptized, then Peter was baptized because he was one of them; but whether he was the first, and whether he was baptized by Jesus in person, or only by one acting for Jesus and by his authority, we are not told.

SACRED COLLOQUY.

No. 12.

Mary Locke was endued by nature with a sensibility of the most delicate kind; moreover she was possessed of an extensive poetical taste; and John, who had a vein for song, was ever composing and ever keping his sister Mary employed in correcting his effusions. Mr. St. and the other guests arrived just as she had finished the following hymn to the tune of Logan Water, which, she said, partook a little too much of the ballad for a hymn.

1

No more the scented Hawthorn breathes
Perfumes along the vernal gale:
No more the flowering Summer's wreaths
Adorn fair Harden's happy vale.

2

Autumn no more his fruits mature,
Waves joyous to the golden day;
Wild Winter with his looks demure,
Has blown him and his fruits away.

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3

The blackbird tuned his cheerful lay;
Fair Harden's scented groves among:
The Thrush and Mavis closed the day,
Ere half their tales of love were sung.

4

The Linnet piped it on the down;
The Lavereck bore his songs on high;
The Nightengale when day had flown,
His loves poured round the nightly sky.

5

But tho' their choral songs be dead;
Tho' Autumn's quit the ripened hill;
Tho' Summer too and Spring be fled;
I feel my Saviour present still.

Mr. St's. exposition of the *technia* of Scripture occupied more than a dozen pages, and was intended for last No. but it was impossible to obtain for it an insertion, and even now, it is too much to give at once in a pamphlet so small as the Evangelist. The reader, however, will see his *modus* from what is herein published, and the remainder will be given as opportunity admits.

Mr. St. I have said, brethren that the technia of Scripture are, purify, purge, faith, conversion, righteousness, regeneration, justification, salvation, sanctification, &c. &c.

The technia of sectarianism may be regarded to be the following: eternal sonship, eternal justification, inward light, reprobation, final perseverance, falling from grace, initial justification, trinity, unity, triune God, irresistable grace, effectual calling, general call, special call, special atonement, appropriating faith, eternal election, faith of assurance, &c. all of which are so many will-o-the-wisps to lead the people from the intelligible words of God, the Father and of our Lord Jesus Christ.

But to the Scripture terms in question; let us begin with *katheridzo* and sometimes *agnidzo*—to purge, cleanse or purify; these words occur a vast number of times in the New Testament, and are rendered into latin by the verbs purgo, mundo, purifico. I have turned up to all the places and find them translated into English indifferently by cleanse, purge, purify, and their derivatives, cleansing, purging, purifying.

Like all other verbs in the English language, cleanse, purge and purify have a literal and figurative use. In the Jewish religion they were used literally of the body—cleansing, or making clean the body. In the christian religion they are used figuratively and of the mind—cleansing or making clean the mind.

Dr. George Campbell has the following on these two uses of *katheridzo*, '*The clean in heart*,' E. T. '*The pure in heart.*' I admit, says he, that this is a just expression of the sense, and more in the En. idiom than mine. My only reason for preferring a more literal version of the word *katheridzo* here is, because I would in all instances, preserve the allusions to be found in the moral maxims of the New Testament to the ancient ritual, from which the metaphors

of the sacred writers, and their other topics are frequently borrowed, and to which they owe much of their lustre and energy. The laws in regard to the cleanness of the body, and even the garments, if neglected by any person excluded him from the temple. He was incapaciated from being such a spectator of the solemn service at the altar. The Jews considered the empyral heavens as the architype of the temple of Jerusalem. In the latter they enjoyed the symbols of God's presence, who spoke to them by his ministers, whereas, in the former, the blessed inhabitants have an immediate sense of the divine presence, and God speaks to them face to face. Our Lord preserving the analogy between the two dispensations, intimates that cleanliness will be as necessary in order to procure admission into the celestial temple, as into the terrestial. But as the privilege is inconceivably higher, the qualification is more important, the cleanliness is not ceremonial, but moral; not of the outward man, but the inward. The same idea is suggested, Psalms 24. When such allusions appear in the original, they ought, if possible to be preserved in the version. *Disertations.*

Purify, purge or cleanse, then has a moral signification in the christian religion, and is used in relation to the mind: it occurs in the following scriptures: '*purifying their hearts by faith*,' '*purify your consciences from dead works*,' '*a pure conscience, your pure minds*,' '*when he had by himself purged our sins*,' '*because that the worshipers once purged should have had no more conscience of sin*,' '*purged from his old sins*,' &c.

Mr. Locke. Pray Mr. St. is there any difference between the import of the phrases, *pure heart* and *pure conscience?*

Mr. St. There is a real difference, but the truth of this distinction, for a man may have a pure heart and an impure conscience, is discerned only by a reference to the theory of the Gospel and to that fundamental thoughts in it, namely, the destruction of the love, practice, state, guilt, power and punishment of sin.

Mr. L. You suppose then, Mr. St. that the love and practice of sin may be destroyed in a man; and the conscience and burden of his former iniquities still remain?

Mr. St. Undoubtedly, hatred to sin is not pardon of sin, neither is repentance pardon; a person may in some cases, repent and never be forgiven: Dr. Dodd most sincerely repented of the crime for which he was executed, but the king of England absolutely refused him pardon, though petitioned for it by a large proportion of the British population.

But again; a man who has been in the habit of contracting debts may discover his folly, abjure the evil practice and rejoice in his own reformation: but mark, my dear brother, neither his aversion to his former practices, his reformation, nor the joy which his better behaviour affords him can at all release his conscience from the burden of his former contracts: his mind in regard to them, can be put to rest only by paying them or by having them forgiven or remitted: Now it is precisely so in religion; the heart is cleansed from the love of sin by faith in Christ, the practice by reformation, but the conscience is *purged only by pardon* and this distinction between cleansing the heart and cleansing the conscience throws great light on many scriptures; explains some of the sectari-

an phenomina of the present day, and shows in an eminent degree the value of the restoration of baptism for remission. Hence baptism, in which we receive an actual pardon, is styled 'the answer of a good conscience,' i. e. before pardom, the conscience being still impure, does not answer or respond to the pure heart and life of the convert, but when he is pardoned then all these answer to each other, he is clean every whit.

C. Mr. St., is not the sinner's heart purified by the Holy Spirit, do not the Scriptures say so?

Mr. St. The Scriptures do not say that either his heart or his practice or conscience is purified by the Holy Spirit; but all these are purified by faith, repentence, and baptism, that he may receive the Holy Spirit. It is the doc trine of Christ not to give us the Holy Spirit to make us clean, but because we are clean; not to make us pure, but because we are pure, and this is one of the glorious secrets of the *ancient gospel!*

C. Do you think then, that all professors of christianity, however pure their heart and conduct hy faith in Christ may be; are nevertheless troubled with a conscience of their former guilt, if they are not pardoned as our religion directs.

Mr. St. You will see from my exposition that an unbaptized person, as a Presbyterian, Methodist, Episcopalian may by faith in Christ and reformation be as pure in heart and life as the man that is baptized as was the case with the ancient religious Jews; but there is no way of purifying the conscience but by pardon*. It does appear to me then that professors of christianity, who are not immersed for remission, though they do love and practice rightousness as much as the immersed, are nevertheless troubled with a conscience of their former sins; and this I learn from the following facts, first, that they have not been pardoned as the law of Christ directs; and secondly, that they are constantly confessing former sins, but the apostle says this is unnecessary when the worshiper is cleansed and—

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*The word purified is used in Scripture of the *heart*, the *practice* and the *conscience*, and this is the whole extent of its signification in our religion: the above points out an essential difference between a righteous man like Cornelius, or a Jew, or a sectarian professor of christianity, and the man who is discipled to Christ on the plan of the original Gospel. I shall close by observing, that the above interesting distinction between the perfection of the heart and the conscience, teaches all reformers to honor and to treat with gentleness and affection the pure hearted in all denominations. Their purification is of God, their errors are from mistaken and wrong christian teaching: may the Lord pity and forgive us if we have injured any such, and to His name be glory through Jesus Christ.

RESTORATION OF THE JEWS.

No. 4.

It is supposed by some that next year, 1833, is the period fixed by Scripture for the commencement of that last war, which is to involve the fortunes of all the kingdoms of this world. It will from its beginning increase gradually, and, successively enlisting the nations, will spread over the earth until it accumulates upon the holy land and Jerusalem in particular, where the kings of the earth, on the great day of the Lord, shall receive at his hand the punishment due to their vast delinquency.

The prophet Zachariah, 13 chap. tells us, that the earthquake which John, in the Apocalypse, informs us is to convulse the world, will on that clear obscure day, turn all the land of Judea south of Jerusalem from Gaba to Rimmon into a plain; but that Jerusalem shall be exalted and inhabited in her place: Mount Zion, on which the city stands is to survive the general shock and remain unmoved: at the last judgment the righteous and thewicked will be collected on this vast plain;* while Jesus and his innumerable followers will sit upon thrones on Mount Zion and distribute rewards and punishments to those who pass in review before him, the kings and legislators of the nations, the nations themselves, both great and small, naked or clothed, rejoicing or ashamed, according as they have good or evil in their day and generation. Oh how desirable to be found not '*naked*,' as Paul says, but '*clothed*' on that eventful day. Reader be wise.

FIRST PROPHECY OF ISAIA H.

Isaiah 2d chap. The word of the Lord that Isaiah the son of Amos saw concerning Judea and Jerusalem.

And it shall come to pass in the end of days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, 'Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people. They shall beat their swords into ploughshares, and their spears into pruning hooks: nations shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord.'

* Perhaps we shall make this idea more plain by and by,

COMMENTARY.

Mount Zion was called the *Mountain of the Lord's house.*—The Psalmist says it shall never be moved, but shall abide forever; and we have seen that Zachariah has foretold it shall survive the day which will break the mountains of all the earth, and the hills south of Jerusalem in particular, which are to be made a plain from Geba to Rimmon.

To the house of the Lord, then, situated on this mountain, all nations shall flow to walk in the light of the Lord, but on the day which shall introduce the Millennial state of things, God will judge the nations and rebuke the many people who shall be gathered against him at Jerusalem, and after that 'They shall beat their swords into ploughshares and their spears into pruning hooks'

Ed.

'The glories of the millennium kingdom of Christ, or the kingdom of the mountain, form the principal subject of this prophecy. In the *end of days* or at the termination of the great period of 1260 years, the Jewish church will begin to be restored to her right of primogeniture. She will join her younger sister the *Gentile Church;* and will unite with her in receiving Jesus as the Messiah. Jerusalem will become a kind of spiritual metropolis of the *fifth great monarchy*, that of the Lamb: the glory of the Lord will be in the midst of her: and she will be acknowledged by all nations to be the joy of the whole earth.

The return of the converted Jews will however be opposed by the faction of Antichrist and his congregated vassals. These the Lord will rebuke in his anger; and after cutting off the irreclaimable part of the *confederacy*, will cause the rest to lay down their weapons of war, and to humble themselves before Messiah the King.'

What Faber means by the confederacy is doubtless the same which John styles the *Draggon*, the *Beast* and the *false Prophet*, who are to send forth unclean influences over the earth to gather together the kings of the earth against the great day of God Almighty. These powers are to be leaders in the war of Armegeddon and to head the armies that oppose the MOST HIGH. Their destruction by the living Word, Jesus the Messiah, is foretold by John in the following strong terms. 'And I saw an angel standing in the *sun*, and he cried with a loud voice saying to all the fowls that fly in the midst of heaven, 'Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of Captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all, bond and free, both small and great. And I

saw the beast, and the kings of the earth and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. Then both were cast alive into a fire burning with brimstone, and the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth, and all the fowls were filled with their flesh.—*Ed.*

ON THE RESTORATION OF THE ANCIENT GOSPEL.

No. 2.

SIR:

You see I am willing to gratify you as soon as possible: where did we leave off? Y[illegible]; at *theory* and *practice*; well, in the extract inserted in my first epistle, you have doubtless noticed *four* expressions as the most remarkable, 1st. *Theory*; 2d. *Practice*; 3d. *Direct exhibition of the Gospel for its proper purposes*, and 4th *Many things spoken and published concerning the Ancient Gospel.* We shall attend to those things in order, and first of theory.

Theory: Let me define this word; it is derived from the Greek *Theoria*, and signifies, says Baily, 'the contemplation of an art or science without practice:' this definition is easily understood, and may be illustrated in the following manner. If two triangles have each two sides and the angles contained by each of these two sides all respectively equal to one another, then the third sides and the other two pairs of angles will also be respectively equal to one another. Now, the contemplation of the above triangles with a reference simply to the fact of their perfect similarity is called *theory*, and a knowledge of their similarity is styled *theoretical* knowledge, and the man who possesses this knowledge is called a *theorist* if he makes no practical application of it to the necessary and useful purposes of life.

Practice: what does practice mean? If the person, who has investigated the above problem, applies his knowledge to some useful purpose in the arts, or business of life as in the measurment of a lake, a river, or marsh; thus is *practice*; his knowledge is then called practical knowledge, and he himself is called a practitioner and a practical mathematician. It is of the greatest importance to add theory to practice; practice is defined by the above Dictionary-maker '*actual exercise*,' and by Mr. Walker, '*use*,' or the use of a thing.

Now to apply all this to the case in hand, the restoration of the Ancient Gospel.—The contemplation or investigation of the Gospel with a mere reference to its principles and priviledges without making any practical application of them, is *theory*; and a knowledge of these principles and priviledges is called *theoretical* knowledge, and the man who possesses it is styled a *theorist* if he applies it not to the great purposes of Salvation.

But again, if a man who has investigated the Gospel of Christ in regard to its priv iledges and principles, proclaims it for its proper purposes; and afterwards adminis ters these privileges on their proper principles; this is called *practice*, the knowledge of such a one is called practical knowledge; and he himself is practically a preacher of the Gospel.

You ask then whether it was *theory* or *practice* [illegible]

is answered, and answered emphatically too, not theory, but practice, 'the direct exhibition and practical application' as was said 'of the Gospel to its proper purposes.' The Restorer, after proclaiming in the name of Christ, remission, the Holy Spirit, and eternal life, did upon due confession on the part of the converts, baptize them for the remission of their sins, that they might receive the Spirit through faith, telling them to abide in the commands of Christ in the hope of eternal life, which he will certainly give to all those who obey him; and would to God, sir, we were as certain of heaven, and eternal life, as that God and Christ,, whose names be forever adored, did thus, restore this glorious matter to the Church and to mankind.

But, sir, do not mistake me; do not imagine that it is by this even insinuated, that, in 1827, any one was the sole depository of all the theoretical as well as of all the practical knowledge of the Ancient Gospel in the world, or even in our own reformation; for although the practical exhibition and application of the Gospel originated with myself; yet, thousands of things had been spoken and published *concerning* it, and the different items contained in it, before 1827. This, however, you will better understand, when I come to speak of the sources, actual and imaginary, from which the proclamation of it was at that time derived.

But, sir; not to dismiss the subject of *theory* and *practice*, I would say that the history of this affair which is doubtless an interesting one, resolves itself ultimately into the two following propositions.

1st. The history of the practical development of the Ancient Gospel in 1827, and

2d. The history of the Theories, and things spoken and published on the subject anterior to that period.

Of the first of these propositions: You will grant, sir, that none can have a better right to know the history of the practical restoration of the Ancient Gospel than the person who restored it; and as for the second proposition, nothing is claimed exclusively in regard to it: though it may appear that the state of the case is very plain here also.

I shall conclude this epistle by observing, that, to a very great degree, party preachers are *theorists*, i. e. they preach the gospel, but do not administer its blessings of remission, and the spirit as Christ directs.

Before 1827, we also were theorists, i. e. neither did we administer remission and the spirit as the law of Christ directs; in the ancient order we were not theorists, but practitioners as will be shown, but in the Ancient Gospel we were nothing but theorists: however it ought to be observed that many are theorists not willingly, but on account of the imperfection of their knowledge: to illustrate, Aerostation signifies the art of navigating the air, and great anxiety has been manifested by all ranks in several parts of the world, England, France, America, &c.; to see the atmosphere made subservient to the great practical and social purposes of carriage and travelling; but although the principles of this art have long been known and universally talked off, yet no Aereonaut has hitherto appeared to give to these principles such an application to the purposes specified as to cause the Baloon to be of any general use. When, however, that fortunate spirit shall appear who shall accomplish this matter, and successfully navigate the atmosphere at all seasons and in all kinds of weather, in the storm and in the calm, then the achievment will win for him the admiration of mankind: But why is not this already accomplished? Just because of the imperfection of our present knowledge. And this was doubtless the reason why the Ancient Gospel was not restored before 1827: it was because of the imperfection of our practical knowledge of the Gospel, for as a very successful proclaimer of it observed to me the other day, 'The value of the Ancient Gospel for converting the world, could never be understood and appreciated until it was practically tested and proved; just as the blessings of remission and the Holy Spirit cannot be fully appreciated until after they are received.' SCOTT.

P. S. Father Campbell staid with me 5 months upon the association ground and was both a witness and partaker of the labours, exposures, dangers and abuses to which we were subjected in our endeavors to restore the Ancient Gospel. But, sir, you cannot easily imagine his unfeigned joy, when, for the first time, he beheld our long and sore enquiries consummated and rewarded in the practical development of the blessed Old Gospel: you may indeed imagine it, but I, to whom he is very dear, witnessed it, heard it, rejoiced in it: Glory to God, and to his Christ. S

JESUS.

"*Malus ut arboribus decori est, ut vitibus uvæ,*
"*Utque rosæ campis, ut lilia vallibus alba,*
"*Sic* Christus *decus omne suis.*"

CANT. C. II. VOL. 2, 3.

Some object, possessed of real beauty, or endowed by imagination with fictitious charms, engrosses the affections of every human being. The tender infant delights in the maternal bosom: the hoary miser glories in his hidden treasures. The ardent lover, and the artful politician; the military chieftian, and the peaceful artizan; the lowly rustic, and the haughty monarch, bow with equal devotion, though at different shrines; and all pursue, with unweared diligence, that fancied GOOD, from the possession of which, they anticipate perfect felicity; and which constitutes for a time, the *ultima thule*—the most distant aim of their ambition. No dangers and difficulties, however threatening; no temporary privation, however great, can quench the ardour of their zeal, or stay the constancy of their perseverance; and disappointment itself serves, not to terminate pursuit, but only to change its object.

Whether it be a faint remembrance of his primeval glory which induces man thus to seek to better his condition, and to retrive his fortunes; or merely the consciousness of present suffering and priva ion, which forms the motive by which he is impelled in the pursuit of happiness, certain it is, that this eagerness of desire for more than he possesses, these incessant exertions to fill up the measure of his joys, serve to show that he is a *fallen* and an *imperfect* being. For he cannot be absolutely perfect, to whom any thing is yet to be added; and as desire always implies its object, man ceases to be imperfect only when he has no longer any thing left to wish for. And it is therefore, because he is conscious of his deficiency, that he labors to supply it by adscititious worth, and hopes that the possession of the beloved object will supply his wants and render him perfect and complete.

Yet how rarely does he realize his expectations! How seldom does he secure the wished for blessing! How often does it fly before him, as the setting sun before the approaching shades of evening, never to be overtaken! How often does it allure him to a vain pursuit,

"As rising on its purple wing,
The insect green* of eastern spring,
O'er emerald meadows of Cashmere,
Invites the young pursuer near,
And leads him on from flow'r to flow'r,
A weary chase, and wasted hour;
Then leaves him, as it soars on high,
With panting heart, and tearful eye."

And even if obtained, how oft,

"The lovely toy, too fiercely sought,
Has lost its charms by being caught;
For every touch that woo'd its stay,
Hath brush'd its brightest hues away,
Till charm, and hue, and beauty gone,
'Tis left to fall or fly alone."

Or if it does not thus perish at the moment of fruition, how soon is it found to be inadequate to supply his wishes! How totally different it proves to be from that happines for which he so anxiously sighed!—The glittering bauble which the child so wishfully desires, ceased to gratify when it is once obtained.—The possession of a world could not make him *perfect* who wept because he had not more worlds to conquer!

Yet is there one amidst the throng, whose pursuit has not been vain, and who has not experienced the bitterness of disappointment. His Beloved is more than another Beloved, the chiefest among ten thousand, and his love is better than wine. To him, IMMANUEL is the source of supreme enjoyment, and the unfailing fountain of perennial delight. The draughts of pleasure which he receives from Him contain no bitterness, but are purer than the streams of Lebanon. The grateful food which he provides is sweeter to the taste, than the clusters of the vine, with all the pleasant fruits. As the apple-tree among the trees of the wood, so is his Beloved among the sons; and beneath his shadow he sits down with great delight. To him he is the lilley of the valley, and as the rose of Sharon—the rose without a thorn. The beauty of his character is his study all the day: his faithfulness and truth, his joy in the night season; and like the sunflower, which,

* The blue-winged butterfly of Cashmere, the most rare and beautiful of the species.

though fixed to the soil by it root, turns continually its head towards the sun,* he loves to look off to Jesus, and to contemplate the object of his affections. For by him alone he feels himself ADORNED, in him alone made PERFECT: no anxious wish for happiness is now unsatisfied, but all his wants, and deficiencies are forever removed; and he feels himself COMPLETE in him who is the head of all principality and power, and who is made to him wisdom from God, righteousness also, sanctification and redemption.

He delights not in the boasted excellence of Athenian wisdom and philosophy:—the speculations of Aristotle, the reveries of Zeno, or the bold pretentions of Epicures. He has learned to dispise a pholosophy which betrayed its weakness, and acknowledged its inadequacy to supply his wants, by imposing an absolute silence upon desire, and asserting that the destruction of the wish for happiness was equivalent to enjoyment. He pitics a wisdom which brought no salvation; which taught men to derive their gods from the world, instead of deriving the world from God, and to worship thirty thousand divinities, the creation of human fancy, and the workmanship of mortal hands. To him the wisdom of the wise is foolishness, and the strength of the mighty weakness; for Christ has become to him the *wisdom and the power of God*. In him he finds laid up all the treasures of wisdom and knowledge, and his soul rejoices in his inexhaustible riches, the depths of the riches both of the wisdom and knowledge of God, whose judgments are unsearchable, and his ways past finding out.

He covets not the applauding voice of men, whose scrutiny reaches only the exterior, whose acclamations fail to silence the clamors of a disapproving conscience, and whose flattery fails to soothe the dull cold ear of death; nor does he dread their condemning frowns, for God has justified him, and being *declared innocent* by him who trieth the heart and reins, he has peace with God through the Beloved who has become the Lord his righteousness.

He needs not to seclude himself from the haunts of men, in the shades of retirement, the monastic cell, or the solitude of the recluse, for Christ has sanctified him in body, soul and spirit: has *separated* him from the vices of the world, and *set apart* its blessings for his enjoyment.

Nor does he seek that sovereign good in vain attempts to appease an awakened conscience by the mortifications of the cloister, the severeties of penance, or the voluntary humilities of an austere devotion: for his Lord has borne his griefs and carried his

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* 'Caput illa suum, quamois radice tenetur,
'Vertitur ad solem.'

sorrows, and through him he has redemption, *even the forgiveness of sins.* He is his rock of strength, his refuge, and his salvation; and to him there is no name so delightful as the name JESUS.*

In a word he engages not in the pnrsuit of wealth, for the unsearchable riches of Christ delight his soul: he longs not to be a conquerer of the world, for all things are his, whether the world, or life or death, or things present, or things to come; he strives not to gain an earthly crown for Christ has prepared for him an heavenly diadem: he seeks not an alliance with the noble and the great, for with a pure heart, and robes washed in the blood of the Lamb, he has taken his seat among the sons of God; and while he beholds the vain pursuits of men, with all their crimes, their miseries, and their disappointments, he finds new charms in Him, who is his shield, his trust, his treasure, his love his life, his all.

Were life forever like a calm and tranquil sea, or a fair and cloudless sky; if man, like the sun-dial had no hours to mark but those which are serene and bright;‡ even then the pleasure which he enjoys in Christ, would be purer, more perfect and delightful, than the tumultuous and illusive joys possessed by the most favoured of the favourites of fortune. But it is at those gloomy periods of terror and alarm, when the storms of adversity arise, and the gay sensualist, who basked securely in the sunshine of prosperity, is filled with dispair, and can find no refuge, it is then that the Christian can rejoice in the Lord, and joy in the God of his salvation. It is in the hour of darkness, and distress, and desolation, that he finds himself indeed COMPLETE in him who is light, and life, and glory. It is when he walks through the valley of the shadow of death that he fears no ill, for his rod and his staff comfort him;—it is then that he can exclaim: Oh! happy day, that brings me into the assembly of the spirits of the just, and delivers me from all the troubles of this mortal coil! for I am going to my Jesus, the lover of my soul, the son of the Highest, in whose presence there is life everlasting, and at whose right hand there are pleasures forever more.

I

The one we love! when flaming bright,
Blushes the east with rosy light,
And, in gay robes, the feathered throng,
Tune with delight, their matin song;
Oh! who with rapture's holy fire,
Can then the glowing breast inspire?
The one we love!

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*SAVIOUR.—'Thou shalt call his name Jesus, for he shall save his people from their sins.'

‡ Horas non numero, nisi serenas.

II

The one we love! when noontide heat
Bids to the shady, cool retreat,
When sultry plains with ardour glow,
And murm'ring rills forget to flow,
Oh! who can calm the throbbing breast,
And sooth each anxious care to rest?
The one we love!

III

The one we love! when parting day
Speeds to the mountain's top away,
And cloth'd in golden vesture flies
On painted clouds to other skies,
Oh! who can purest joys convey,
And more than all our toil repay?
The one we love!

IV

The one we love! who silently
The pale moon rules amid the sky,
And dewy leaves and lovely streams
Are silver'd by her gentle beams,
Oh! who before the slumb'ring eyes,
Can bid delightful visions rise?
The one we love!

V

The one we love! Our bosom's Lord!
Our long'd for, and our true reward,
By day, by night, shall be our joy,
And all our sweetest thoughts employ;
Still shall our tongues his praises tell,
And in our hearts forever dwell
The one we love!

ALUMNUS.

CORRESPONDENCE.

From the beloved Dr. Richardson, Wellsburgh, Brook county, Va. 'Dear Walter, may mercy and peace be multiplied to you. In your Sept. No., you touched upon one most prevalent error; that 'conscience must dictate in matters of religion,' or that whatever a person thinks right becomes so to him; this is a grand pillar in Methodism, and ought to be shaken. They make a God of conscience, itself merely the creature of education (as is proved by Paley,) let differences and discrepencies be ever so great, the word 'conscience,' heals all. In short, this cabalistical word among them makes even the word of God of none effect.

The manner in which you have disposed of circumcision is new to me: and the idea that *faith* has come in the room of *flesh*, explains every thing.

I fear zeal here has considerably abated, but thanks be to God, that amid disappointments and general unfaithfulness, we have one at least in whom we can trust;—our rock—our fortress—our deliverer—our strong tower. –One who remaineth faithful and merciful: who cannot deny himself,—the excellent! whose glory is above the Heavens. *I am writing a little piece for you, which I hope to send shortly.* My love, &c.

From the approved in Christ, brother Reynolds, Troy, N. Y. 'Dear brother: may the Lord prosper and still more abundantly bless the brethren in your parts, and when it is well with you pray remember us. The good cause is prospering here and in Manchester, although opposed and persecuted, as much perhaps, as in any other place.—Last first-day, came Mr. Hoxford 12 miles to be buried with Christ for remission: two were received from among the baptists, and next morning at sun-rise we met at the fountain and introduced 3 into the kingdom. In Manchester over 37 members; in this place 42.'

From brother John M. Hopkins, Missouri, 'Dear brother Scott, I take this opportunity of informing you that the reformation has reached this place. I had almost dispaired of being again united under the New Testament discipline; but on the 16th inst. I had the high satisfaction of doing so with 15 persons. I am from Ky. two years ago; and when there, enjoyed the teachings of the brethren Creaths, Hewitt, Smith, Morton, &c. &c. Our teachers here, are brothers Flinn and Sullivan of the christian party, determined to know nothing among us but the record of Heaven. May the Lotd prosper you till the sects and the world are reformed. Yours, &c.'

From brother Pepper, Bracken Co. Ky. 'Sir, the following in relation to a little band of brethren in this place is at your service. We are a part of a baptist church, who about 3 years ago, disentangled ourselves from the popular traditions, that we might learn from our Saviour the faith and obedience of the Gospel: we want teachers, but meet every Lord's day. Brothers Holton and Abernethy have visited us, the last of whom baptized 18; one of them 74 years old, with 4 of her grand children, the youngest one 11 years old; but for this we have been sorrily berated by the Methodists and Baptists, who call our saviour a water saviour!! I regret there are not more teachers in the field, and wish you to say something of this in your Evangelist. May you receive the glorious crown. Yours, &c.'

Brother, pray the Lord of the Harvest, that He would send forth labourers. He alone can do it.

The following is a piece of pleasing news from brother Dorsey, Pitt. 'Dear brother, I must, &c, I have lately been on a visit to the churches located between Pitt and Wheeling: from the honorable report I had of them, I had a long time desired to see them: accordingly I set out and proceeded via Washington. Here I found the disciples were of the first intelligence, skilled in the word of righteousness, and able to confute and convince the gainsayers: the church 60 in number, meets about 4 miles from town, and is in a very flourishing condition, and such is the excitement and interest produced by the truth that from 150 to 200 attended on the first day to witness the order of the christian church, and to hear the brethren: the brethren received me with all cordiality, and though personally unknown to them, entertained me with the hospitality of real christians.

2. I then proceeded to Claysville, where I found the brethren all active to the great matters of eternal life.

3. I need not say any thing to you of those at the Dutch fork; the decency and good order which prevail in their assemblies, with their works of faith and labours of love, are known to all the brethren; their number is about 70.

4. I next visited Wheeling, the church here was planted by Charles Ensel: I found them living witnesses to the truth of the Gospel: truly they were like a city set on a hill,—a pillar to uphold the truth: witnesses for God, and contending strenuously for the Institutions of Heaven.

5. I then turned my face homewards by the way of ——; and I would to God I could speak of the church here as I have of the others. I hoped to find them all alive, zealous in the cause of truth, interesting in their meetings, affectionate, loving, and hospitable to stangers, but alas! I found them quite the reverse,—cold and formal in their meetings and careless and indifferent about each other. In a word I found them the very opposite of what I expected. Nevertheless I became acquainted with a few as fine brethren here as any I had met with in my whole rout.

6. I next visited Bethany—the first time I had ever been there; bro. Campbell received me cordially, and I was exceedingly gratified in finding a good many strange brethren there: I found them indeed all that I could wish.

7. But to Pitt: our church has indeed come out of her tribulations, with her garment washed: could you witness the love, honour, union and affection that prevails, surely it would remind you of olden time: she is now fully awakened to the importance of letting the word resound out from her, and by word and deed to extend the knowedge of the Lord. The brothern pretty regularly go out to proclaim; and brother Mackerel himself goes forth and even assists others to go forth to preach and build up the churches. The rishest blessing be thine, ever, &c.'

It will afford pleasure to my beloved brethren in Pittsburgh, and particularly to those of Bethany, to learn that Dr. William Irvin, late of Pittsburgh, has obeyed the gospel;—he came forty miles down the river for that purpose, to our city, where he had resided during last spring.

From brother William C. Irwin, Lewis Office, Brown county, Ohio. 'Dear Brother Scott. According to promise, I have assumed my pen to write to you, &c. In regard, however, to the welfare of my mind, I have only to say, as I before remarked that I feel happy in the assurance of having obeyed the command of my saviour, of having now believed and obeyed the whole doctrine of the Apostles as taught by Peter, when three thousand Jews, from the conviction of their own understandings, were added unto them at one time. When I was with you, you desired to know whether there were in my neighborhood any of the apostolic mode; in reply I then said there were none, but since my return a brother in the bonds of love informs me, that at the distance of about three miles, there is a small church of from 20 to 30 members.

Remember me to all the brethren, with whom I am acquainted in the love of Christ,—especially sisters Scott and Crane, also brothers Crane and Challen.

Your brother.'

ITEMS.

1. I intend to publish a new edition of my discourse upon the Holy Spirit immediately: if any of the brethren have any thing to communicate on the subject, they must do it forthwith.

2. The important and very interesting questions which came to my office some time ago on the subject of the Holy Spirit, will receive all due attention in our next number.

3. Bro. Challen visited the village called the Rising-Sun, about eight days ago, and immersed sixteen persons.

4. We have got up a fine thriving church at Carthage: members, forty in number, meet on the First day, to break bread, proclaim the Gospel, &c.

5. Father Creath visited our church in Cincinnati on the 16th of last month, to the great pleasure and comfort of the disciples: three offered for obedience, and that gentleman left an appointment for a Four Days Meeting in the Spring.

We have received a letter from brother Harvey of Columbus, containing twenty-seven objections against the popular views of the Holy Spirit; we thank our bro. and hope to derive assistance from them, when we reprint the discourse on the Holy Spirit.

Banner of Truth, Lexington, Ky.;—This paper promises to be devoted to the promotion of *orthodox* Christianity.' 'Romanism, Universalism, Unitarianism, and *Campbellism!* are among the errors which it proposes to contend against,' eight pages per month, and Fifty Cents per year in advance: surely great things will be done immediately, especially when it is considered that the whole artillery of this Liliputian production is to be directed by the *skill* of editor *Skillman*.

We have received a very great deal of pleasing information concerning the Churches, which we have not room in this number to insert.

The Evangelist has increased its subscription list constantly since the publication of our first number, and is now read in almost every state in the union: my subscribers may be assured that only a little more punctuality on the part of some of them, is necessary to give the paper a permanent footing in the west. But 700 dollars of last year is still due to me, and though this is a small sum to them, and might be easily paid when seven hundred subscribers have to do it, yet it is a large sum to me, and difficult to be borne by one individual.

The establishment is in its infancy, and may, nay, I humbly hope has already been subservient to the cause which it has espoused; but it must be supported by its subscription alone; will my readers please recollect this; will my brethren and acquaintances recollect this; those who have not yet paid for last volume will please forward their subscription, and very much oblige their servant,

Ed.